

JULY.

THE

# MANIFESTO.

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PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXI.

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"For what is a man profited, if he shall gain the whole world, and  
lose his own soul? or what shall a man give in exchange for  
his soul."—Matt. XVI., 26.

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CANTERBURY, N. H.

1891.

## THE MANIFESTO.

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# The Manifesto.

VOL. XXI.

JULY, 1891.

No. 7.

## THE KENTUCKY REVIVAL.

BY RICHARD M'NEMAR

OF

UNION VILLAGE, OHIO.

*Published in Albany, N. Y., in 1808.*

### No. 7.

*Concerning the separation of those  
called New-Lights from the  
Presbyterian Church.*

A DIVISION must always precede a separation. That division in sentiment which began about the commencement of the present century in the Presbyterian church continually increased until it effected an important separation, which took place in the month of September, 1803, a particular account of which is published in a pamphlet entitled, "An Apology for renouncing the jurisdiction of the Synod of Kentucky." It is an old proverb, that "two cannot walk together unless they be agreed."

For nearly three years, the subjects and promoters of the revival continued their outward church membership with those whose constant labor it was to oppose and suppress it. This was a painful situation to both parties: for

the New-Light to be chained down in silence, forbidden to pray, exhort or make any noise or uproar in time of meeting, however clearly he saw the danger of the wicked or felt his soul overflowing with the love and goodness of God. No less painful did it feel to the expounder, and those who contented themselves with his learned and ingenious labors, to be interrupted by a sudden shout, and put to silence by the din which commonly followed.

Worst of all, to hear that system by which he had all his wealth in this world, and the hope of a favorite interest in a better, set at naught by the general proclamation, "whosoever will, let him come and take of the water of life freely." Thus it continued until the unequivocal and open testimony of several ministers came forth in vindication of the new doctrine and the operations and exercises which attended it, and in pointed opposition to the Presbyterian system. This furnished the desirable occasion of banishing from the standing community, those flaming zealots whom ministerial authority had failed to reduce into subjection.

Those who were destined to excommunication on account of their faith

and zeal, might not be wholly left without the usual claim of congenial descent from Leo the great, the dissenting ministers voluntarily withdrew from under the jurisdiction of the Presbyterian church, and according to their own history "constituted themselves into a Presbytery." "We, the above named, Robert Marshall, John Dunlavy, Richard M'Nemar, Barton W. Stone and John Thompson, having entered the above protest and withdrawn from under the jurisdiction of the Synod of Kentucky and of the Presbyteries to which we belonged, do now formally unite in a body as a Presbytery of Springfield."

The design of these men as they themselves testify in their writings, was not to lay the foundation of any church or distinct party, but as they express it, they considered this "Presbytery provisionally formed to cover the truth from the impending storm and check the lawless career of opposition." Nevertheless they proceeded to organize what they called churches, although they considered their existence as only a kind of asylum for those who were cast out, that they might come forth and be there, like David's father and mother with the king of Moab, until they should know what God would do for them.

On this occasion, as far as the way was opened for a separation, the subjects of the revival who were sincere in their profession, generally came forth and united with the seceding body, which were distinguished by the name of SCHISMATICS.

As this separation was productive of a very important change and placed

the subjects of the revival in a different situation from what they had been, as far as it extended, it will be proper to trace the outlines of those new-formed churches in their separate capacity, and the first thing to be considered is their manner of constituting. Every house must be builded upon some foundation; all human creeds and confessions had been disannulled or rolled out of the way; the power and authority of modern clergy, as successive to the apostles was renounced, and the Presbytery of Springfield confessed and denied not that they were as far off the true foundation as the rest. In this predicament they concluded that they would stand the safest and be most retired and unobserved by contending parties, upon this foundation:—the Scriptures.

The following minutes, extracted from the records of the Turtle-Creek church, will develop this point more particularly, according to which plan the churches in general, which are called SCHISMATIC, were organized.

1804.—"The session, taking into consideration the propriety of a more close attention to the government and discipline of the church, think it expedient to state to the people at large who have considered themselves under our care, the following observations on that subject."

I. "We think it the privilege of the church, mutually to profess their regard to the holy Scriptures as the only rule of faith and practice, and the only standard of doctrine and discipline."

II. "We think the Eldership ought not to form a separate body distinct

from the church itself, nor go out of doors secretly to transact such business as concerns the body of the people."

III. "We think it tends to keep the people in the dark and obstruct a real spirit of communion, to examine and admit members, try causes of scandal, censure, rebuke, reprove or suspend in secret, or to transact privately by the representatives of the people, such or any other business of a public nature."

IV. "We think it expedient in order to the due exercise of government and discipline, that all who believe should be together in one place." "We therefore recommend that the church constitute in the place for public worship." "Moreover, that the foregoing observations be publicly read in the congregation, and the voice of the church taken, on the expediency of immediately reducing them to practice."

Signed, William Bedel, Malcham Worley, Matthias Spinning, Aaron Tullis, Samuel Sering, Francis Bedel, and Richard M'Nemar. Accordingly, at the close of public worship the above observations were read, and after a brief discussion on the subject, the following propositions were stated to the members of the church.

Do we adopt the holy Scriptures as the only rule of faith and practice, the only standard of doctrine and discipline? Do we agree to constitute a church, and in that capacity to transact business? The questions being put, were answered in the affirmative, with uplifted hands, and no dissenting voice. The number were about seventy-four who voted as above, and remaining in the house after the congregation was dismissed, took their seats

as members of the church. It was moved that the use of tokens be laid aside. It was also moved and agreed, that the endearing and Scripture appellation of brother and sister be revived among the members.

It is to be observed that in those congregations where the members of the new Presbytery resided, the Presbyterian mode of government had been practiced for some time after the separation. Neither did the Presbytery immediately resign their reputed authority, although in everything they introduced some alteration.

They considered it their prerogative to license public teachers, or rather to forward those whom they believed were chosen and called of God. The following, written at Springfield, Mar. 1804, will serve as a specimen.

Forasmuch as our brother, Malcham Worley, has made known to us the exercises of his mind for some time past, expressive of a divine call to labor in word and doctrine, and we being satisfied from a long and intimate acquaintance with him, of his talents, both natural and acquired, being such, as through the grace of God may render him useful; and considering that the way of God is above our ways, it therefore seemeth good to us with one accord to encourage our brother to the work, whereunto we trust the Holy Spirit is calling him. We do hereby recommend him to the churches scattered abroad, to be forwarded in his calling according to the manifestation of the spirit given to him to profit withal. Signed in behalf of the Presbytery.

B. W. STONE. *Clk.*



It was but a short time before the Presbytery were convicted that their union was formed upon antichristian principles, and under that conviction dissolved. It will be unnecessary to say anything further concerning the government and discipline exercised by them. Their principle object was to set the people at liberty from the contracted folds into which they had been gathered by idol shepherds in the cloudy and dark day. As soon as they constituted a separate body, as above, with the Scriptures unexpounded as their only index, nothing remained for the Presbytery to do in relation to them, but to sit and watch, as Jonah sat in his booth, to see what would become of the city.

It now remains to give a more particular account of the churches and people called Schismatics.

From their expressions it is difficult to say what their real character was in their own estimation. They speak of themselves as a church, about to constitute a church, but how the first was constituted seemingly was not considered. Again, they speak of the people at large, and the churches at large. If these expressions have any definite signification, they must mean the people at liberty, and the churches at liberty. To be set at large and at liberty means one and the same thing.

It follows then, that they considered the people who had been set at large by the preceding work, as now constituting churches at large or at liberty, who should be bound by no form of doctrine or discipline, but stand loose upon the variegated fields of antedelu-

vianism, patriarchy, Judaism, baptism, Christianity and Gentile-partyism, or whatever else was meted out between the lids of the Bible, either by history, precept, promise or prophecy. Notwithstanding this extensive liberty, it is truly marvelous and astonishing to consider the regular manner in which they proceeded from thing to thing in the investigation of truth.

What is still more striking, is the union and harmony which existed among them in those investigations, and the subordination which they manifested in relation to those who were considered the most deeply initiated into the mysteries of the spirit. Taking what is called the New-Light doctrine as the rudiments of divine truth, they proceeded to consider the nature of justification and reconciliation to God.

They rejected as a dangerous error, the doctrine of justification by the imputed righteousness of Christ, and taught that no one could be justified or accepted of God but he that forsook his sins and became personally righteous; that no one could be pronounced just, upon the principles of truth, who was not so in reality, and therefore when the true God accepteth any as righteous in his sight, it must be such as are so in reality.

Reconciliation or atonement is to be at one; Christ is at one with God; we must be at one with Christ. God is unchangeably holy, just and good, and therefore cannot be reconciled or at one with an unholy, unjust and wicked person. Man in his natural state is unjust and unholy, therefore God is not at one with man. Chris



the mediator, came into the world to atone us to God, not to reconcile or atone God to us, for if God is reconciled or atoned to man, it must be by becoming unholy and unjust; this cannot be; the work of reconciliation or atonement is to make man like God, holy, just and good, and for this purpose Christ came into the world. There is wrath and enmity to be taken out of the way; this never was in God, for God is love, therefore it must be in man, and to remove it out of man, the blood or life of Christ was shed, and to man that blood or life must be applied, and not to the throne of God's justice which is unchangeably holy, just and good.

According to the schismatic doctrine, the vicarious sufferings of Jesus Christ in the room and stead of sinners that they might live, was only a cunningly devised fable, destitute of foundation either in common sense and reason or the Scriptures of truth, that proxy sufferings were inadmissible by any just law, either of God or man, as it would be wholly unreasonable and unlawful to hang an honest man in room and stead of a murderer, that the latter might be delivered out of the hands of justice and set at liberty.

According to the unchangeable law of God, the soul that sinneth it shall die. From whence it was plainly deduced that there could be no reconciliation or atonement to God, until the evil spirit, which is prone to evil, and that continually, was overcome and rooted out of God's creature, and as soon as that spirit which is opposed to the law was extinct, sin which is a transgression of the law, ceased of

course, and the soul which came from God became reconciled and at one with Him. Hence followed the necessity of the sufferings of Christ being commensurate to the atonement and glory that should follow. He set us an example that we should walk in his steps. He suffered in the flesh that we might arm ourselves with the same mind. "It is evident that Christians according to their measure have fellowship in the sufferings of Christ, and are filling up that which is behind his afflictions, in their body." *Stone's letters on atonement.*

Upon this principle it was evident that all who were in Christ suffered with him, that they might be glorified together, witnessed the sufferings of Christ. 1 Pet. v., 1. Rejoiced in his sufferings. (Chr. iv., 13.) That when the glory should be revealed, they might be glad with exceeding joy. The sufferings of Christ abounded in Paul, which were effectual to the Corinthians; not to exempt them from sufferings, but in their enduring the same sufferings which he also suffered. 2 Cor. i., 5, 6. The greatest depth of the schismatic doctrine lay in the reciprocal union which they supposed must exist between Jesus Christ and his followers, which rendered both the sufferings and glorification identical in each, and left no room for the disciple to suffer in the room and stead of his Lord, any more than for the Lord to suffer in the room and stead of the disciple; and therefore if the sufferings of Christ abounded in the disciples of Jesus, the disciple did not suffer in the room and stead of Christ, but verily Christ suffered in him the

same as in his Teacher. They taught that all that were born of Christ and united to him, were true Christians as much as fire produced by fire, is very fire of fire; and as Christ proceeded from the Father, and was true God of the true God, so all that were born of the divine nature of heaven, were perfect in one.

It is very evident that the seed of Abraham are all believers. These believers are one, therefore not called seeds but seed. For there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. Gal. iii., 28. For as the body is one and hath many members, and all the members of that one body being many, are one body so also is Christ. 1 Cor. xii., 12. Hence by Christ, in this verse, the Apostle means believers who are in Christ. And so I understand Gal. iii., 16. "And to thy seed which is Christ, i. e. to all believers." B. W. Stone.

Upon the strength of this article of faith the Schismatics were so abundant in their profession of having Christ in them and being full of God, both the Father and the Son; Not that they held as an established principle that a real hypostatical union existed between them and God, but a hypothetical or supposed union depending on their faith, as all things are possible to him that believeth. The possibility of standing in so near a relation to God, afforded a lively anticipation of it to the mind while in the full exercise of believing, but still left room for the following prayer:—

"Come Father, Son and Holy Ghost,

And seal me thine abode;  
Let all I am in Thee be lost;  
Let all be lost in God."

Were an animal capable of believing that it was possible to be lost and swallowed up in man, and be incorporated with the human body and become one with it, the anticipation of such an exalted state might be very pleasing to the mind of that animal; but should he imagine that man would form the union by swallowing him alive he must find himself greatly mistaken in the issue. Now, considering the great disparity between sinful man and God, it need not be thought strange if those who express the above prayer with great fervor, should be as greatly disappointed when the process is entered upon, by which the all-important union is effected.

The Schismatics however, considered this union to have taken place first of all in the person of Jesus Christ. Hence, many important questions were agitated concerning this extraordinary person, the end of his mission into the world, the nature of the work which was given him to do, and how that work was to effect us. Upon which different hypotheses were formed according to the proficiency of each in the New-Light and the Schismatic spirit.

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SONNET.

LUCY S. BOWERS.

My soul rejoices in the golden light,  
My thoughts are happy of the vaulted blue,  
And oh! my pleasure in the sparkling dew  
That comes 'mid beauty of the starlit night

To earth and plant and flower a sweet delight.

I feel transported with the sunset view  
For ages pictured, yet each time more  
grand and new.

Oh world of wonder to the mind and sight!

O God, Thou art our God, most High,  
most Pure,

Intelligent, beneficent, sublime.

Though graven heaps of stone Thy name  
secure,

Still Thou art He who ruleth every clime;  
Who made the earth whose fountains will  
endure,

A monument to Thee till end of Time.

*Mt. Lebanon, N. Y.*

### REFLECTIONS.

RUTH BARRY.

IN contrasting the difference between outside society and that existing in our Zion home, I am led to serious reflections how any one who has ever been drawn into this fold of Christ, as made manifest by the teachings of Mother Ann, can be led back again into "the weak and beggarly elements of the world." It is evident they are not seeking the higher life which can alone be attained by and through those teachings, of which I am convinced there is nothing superior; a religion which not only teaches chastity as one of its fundamental truths, but which also requires the practice of every Christian virtue in order to attain to that perfection of life on earth which is within the reach of all who desire to feel the justification of the righteous.

Possibly it may be accounted for in this way. There are different degrees of light, even as "one star differeth from another star in glory," and the

same amount of faith necessary to establish one in the truth may be wanting, as well as a deficiency of moral courage to live according to the requirements that are essential to the building up of a perfect Christian character. And here comes in the beautiful gift of charity, which is said to cover a multitude of imperfections.

Experience teaches that true happiness comes not by indulgence in self-gratification and aggrandizement, but by a daily crucifixion to all the lower elements of our nature. In this labor we feel an inward satisfaction, a knowledge of doing right, and for every victory gained we have our reward, which is that of a justified conscience.

I would not thus labor for the sake of reward in a life to come, although we have an assurance that the better our lives are on earth, the better prepared we are to meet whatever is for us in the future. Nay, I would perform life's duties, both temporal and spiritual, in a truly conscientious and consecrated manner. It is my duty, my pleasure so to do, and in no other way can I feel justified on my voyage through this life.

*Mt. Lebanon, N. Y.*

### THE TESTIMONY OF JESUS.

ALONZO G. HOLLISTER.

JESUS, whom a large portion of mankind are pleased to call Savior, and perhaps rightly, is recorded to have said, "To this end was I born, to bear witness to the Truth." And ought not this to be the end, for which every one of us should live? Cer-

tainly every one claiming to be Christ's disciple, or that has the privilege of knowing the true Christ of God. Can any one make a better use of life, or is there a nobler end to live for, one more elevating, purifying and redeeming? What was the character it formed in him? One of strictest integrity and rectitude—one of purest benevolence and self-sacrifice for the welfare of his kind ever known; fearless in the defence of right; bold as a lion, yet meek. A character approved and admired by the best minds of every race and religious persuasion. How did he form this character which is not known to have been surpassed, and rarely if ever equalled by any other recorded in history? By practicing in daily life, all the truths of his understanding, the highest and noblest conceptions of his soul, stamped thereon by the impress of the Almighty.

Because of his determined obedience, even to the sacrifice of every earthly interest, when necessary, and the complete subordination of every appetite and passion to the primary end he received power from the Almighty to overcome all obstacles. This is the pattern we have placed before us, and this is the end we have proposed for ourselves. Do any suppose that our aim is too high, and that Jesus was designed to be an isolated example of unapproachable perfection? Far from it. He is the first-born of many brethren, and Ann, which means grace, or a gift, was the first-born of many sisters. Jesus is our Elder Brother, Teacher and Exemplar, and Ann is our Elder Sister, Teacher and Exemplar likewise. How did they bear

witness to the Truth? By living it perfectly, and totally renouncing the service of error. Can any one ever bear effectual witness to the Truth of salvation from sin without living as Jesus lived? that is, a spiritual life free from sin and carnal joys? We believe none but such as he can know the truth above its merest rudiments.

How can they bear witness, who are traveling in an opposite direction? Jesus testified, "The words which I speak to you, are spirit and life." They came forth from his life and marked a clear line of distinction, between good and evil, and placed it in the heart, which contains by nature a mixture of both, and never could make a clean separation till his testimony drew the line.

*Mt. Lebanon, N. Y.*

At one time Father William Lee called at the shop of a blacksmith to get his horse shod. The blacksmith seemed quite unwilling, as he had other work. Father William then asked the privilege to do it himself, to which the blacksmith reluctantly consented. Father William worked with such dispatch, and so astonished the man that he stood by to look on.

When the job was finished, Father asked what he should pay.

"Nothing," said the man, "it is sufficient pay to see a man work like that."

She who dances on the waves of pleasure, will be engulfed in the surges of woe.

The tapestries of pride are woven of the sinews, and dyed in the blood of unrequited toil.

M. J. A.

## THE OVERCOMER.

CAROLINE E. HAWKES.

THERE are numerous passages recorded in the Revelations concerning the overcomer and the promises there to. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. ii., 7. "He shall not be hurt of the second death." 11.

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written which no man knoweth save he that receiveth it." 17.

"And he that overcometh and keepeth my works unto the end to him will I give power over the nations." 26.

"And he shall rule them with a rod of iron as the vessels of a potter shall they be broken to shivers: even as I received of my Father." 27.

"And I will give him the morning star." 28.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name from the book of life." iii., 5.

"Him that overcometh will I make a pillar in the temple of my God: and he shall go no more out: and I will write upon him the name of my God: and the name of the city of my God, which is new Jerusalem which cometh down out of heaven from my God: and I will write upon him my new name." 12.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." 21.

These are the promises the Lord has given to inspire us to overcome. The question may be asked, How can I overcome? In order for a Christian to become an overcomer, he must "watch and pray lest he enter into temptation," for satan is ever ready to lead us astray unless we are watching.

The more we try to live holy, the greater the trials become, seeking to overthrow us and hinder our progress, but we must not be discouraged if we do not succeed at first, for it is a great warfare between the spirit of God and the spirit of the devil.

Satan is an arch deceiver and he will bring things before us sometimes in such a fair way, as to make us think we are all right and hurries us on in his charming way, when by and by we begin to feel a little disturbed in our minds and then comes a sting of conscience, which reminds us that all is not right. It is then that we begin to examine ourselves to see where the trouble is and we find that we have not watched as closely as we should have done, in order to discern between the two spirits, Christ and antichrist, and find that we have listened to the tempter and been led wrong. It is a good experience to know both spirits so that we can discern more fully when the true spirit is manifested. It has always been first a trial, then a blessing; we have to learn both sides that we may have a thorough knowledge of the work of the spirit which every one does not know, for it is the secret work of God and none but those that fear God and keep his commandments can know it. No person can be an

overcomer without the aid of the spirit and power of God. Psychocological power is not powerful enough to do it as I have seen it demonstrated in many instances, by their own confession, "That they knew nothing about the power of God, and only knew mesmerism and Psychocology" and they had been over twenty and even fifty years yet the work was not accomplished. It takes God's almighty power to kill or subdue the natural man and make him perfect, like Jesus who said, "Be ye perfect as I am perfect, and holy as I am holy."

Then the natural man must be crucified, his lust must be subdued in every sense, in order to become a perfect spiritual man like Christ and to be an overcomer and inherit the promises written.

*Adonai Shomo Corporation, Petersham, Mass.*

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BIRKDALE, SOUTHPORT, ENGLAND.

MAY, 1891.

THOMAS J. STROUD,

MY DEAR FRIEND:—Some months have passed since I received your letter announcing the death of Elder Aitken, which was a shock to me, but no calamity to him who had lived on the narrow isthmus between the visible spiritual, and the invisible. It was a mere step from the one to the other, a step I am glad to know he took without pain.

You were also kind enough to send me the life of Ann Lee and other literature, historical and explanatory of the Shaker system. For these, I thank you very much, and they must in some

degree be my apology for not writing to you sooner. To read them with the care they demand, and think over the incidents in Ann Lee's life and work needs much time, concentration of mind and development of spiritual insight. My life is so occupied that I have needed much space to adequately study the Shaker principles and the order of their solution in the world. Before they can be remotely understood, as it seems to me, one needs to have made some progress in spiritual growth and to have realized that the Christianity of the creeds is merely a crude method of discerning the facts of that transcendent philosophy of the spiritual nature of man and the universe. The churches mistake the husk for the fruit, the shadow for the substance. Faith must be progressive, as the Spirit is ever learning; the churches are solidified into dead dogmas, into stupefying ceremonials, and into rigid doctrines.

The materialistic bent of the age is due entirely to this, for the churches have stifled the Spirit, and become wholly corporeal, external and mundane. It was an immense effort for a woman to protest against this tendency in the eighteenth century, and in the midst of our Lancashire laboring population. This I can understand better than some people, for I live not far from Manchester, and am a native of Lancashire and familiar with the ideas of its inhabitants. To-day there are the types of the gross and unspiritual beings who persecuted and mocked Ann Lee so long ago.

I am sure she was led of the Spirit to the New World. Here she would



have made no permanent Society. True it is yet, of us, that a prophet has no honor in his own country. It was necessary for the Shakers to establish themselves in a region where new spiritualism could take root and grow. That has happened, and I believe the future will see a great development of the Community.

You have so many advantages that the world lacks, that your progress appears to be inevitable. You have the calm which controls all things, material, mental and spiritual; the world lives in a state of terrific agitation, and consumes itself for want of repose.

You are honest in your dealings; the world is a conspiracy of the fraudulent, and business is mere brigandage. You live healthy lives, producing the necessities and natural embellishments of the human lot; the world is insane in the research for the superfluous, the meretricious and the artificial. You thrive; the world grows poor in the midst of its illusory riches. Clearly the advantages are all on the side of the Shakers from a mere earthly point of view.

But you have other advantages the world know not of, namely the intense conviction of the truth of man's spiritual nature; that is life, wherever we may be, here in the visible world or beyond,—its absence is death, indeed.

I have only been able to read the books you sent me at intervals. They have interested me very much and I shall continue to study them; for I am convinced that stupendous changes are at work that will revolutionize the lot of mankind here on earth, and in that supreme change, the teachings

of Ann Lee and those who continue her teachings will have a great part.

It does seem extraordinary that the regeneration of the race shall begin by stopping generation after the physical order, and to the bulk of men and women it is incredible now, but the light of the spirit appears to indicate that such must be.

I have had peculiar experiences with regard to the operation of the spirit, and this enables me to study your system with a clearness and a sympathy that few can feel. I am convinced, too, that woman has yet to play a supreme part in directing the spiritual path of man. She has gifts which men know not.

As a friend of your cause, will you favor me with further information? Believe me sincerely your friend, and pardon my tardy reply.

WILLIAM GARRET FLYNT.

EVERY soul that bears itself nobly through the individual experience of earth life, bequeaths to humanity the enriching treasures of goodness, truth and undying love; such are the imperishable fruits of the tree of life. Races may come and go through successive generations, as the evolving cycles of time course onward, yet from the human personality that peoples our globe, is transmitted a spiritual power and energy that endures, and etherealizes the grosser elements of existence; making it possible for humanity to obey the ever-echoing call to "come up higher." Truly, there is no death, but "life is life forevermore."—*M. J. Anderson.*

CHARLES HARDON of Contoocook Village, N. H., says that land speculation is an unmitigated, undemocratic curse,—and no doubt he is right.

Counsel with caution.



## THE MANIFESTO.

JULY, 1891.

### OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,  
EAST CANTERBURY, MER. CO., N. H.

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## Editorial.

To preach the word of God as we understand it, seems to be the larger part of our work while making our earthly pilgrimage. As faith comes by hearing, comes by the testimony of the cross, active preachers must be engaged in that spiritual duty which is forever, to establish them upon a sure foundation.

In this case it is quite essential that we should understand the word of God correctly, that good may be increased on the earth. Take away the antichristian mystery that has been attached to the life of Christ, and to the revelation of light, and the whole subject may be easily comprehended. God is light! and He

is no less the fulness of love and truth.

To walk in the light is to walk in God, and this leads one at the same time to walk in love and in the truth. Surrounded by such protective safeguards there can be no fear of stumbling, or being overtaken with darkness. Here, "the foundation of God standeth sure."

In manual labor as well as in labor of mind we should do our best, and in this way work for God. He is no respecter of persons. The offer is open to all; to the aged, to the youth, to the educated and to the ignorant.

As faith is a gift of God, and as the privilege to accept the principles of godliness is also a gift of God, the acceptance becomes a matter of choice with those who wish to do good and to be good. In everything that leads to God his gifts are manifested, and they make of man a being with reasoning faculties, who must be looking forward and upward, and who must at the same time, find life and light in the element that is above a mere animal existence.

Among the first tests of a religious life is the manner in which a man does his work and following this is the manner in which he governs his tongue. As faith comes by hearing how very necessary it is that we hear correctly. Our future success may depend largely upon the acceptance of these primary lessons. In this, children and youth may find

a place to work as effectually as those of more mature minds. A thought, a word or an act may be the redeeming phase that shall change the course of life into a better way. Every effort to do good in the advancement of the individual or in the better growth of Society is a step in advance, and a degree nearer the millennium of the person or of the Society.

It is the development of the higher qualities of the mind that insures happiness, that makes the heavenly state; while to be ruled by the lower or selfish propensities produces unhappiness and makes our abode on earth a place of torment. Fortunately, however, for the human race, there evidently has been a growing inclination toward a better state of manhood. As gradual as may have been the ascendancy there has been no doubt, a vast change for the better. Brute force has given place to reason and at the present time there is a growing interest in the peace, prosperity and happiness of the race.

Great sacrifices are made of wealth of time and of personal comfort to ameliorate the condition of the human family, and this fraternal feeling extends even to the care and kindness to the animal kingdom.

How extensive is the field of labor that is presented to the faithful servant, and how opportune the time in which to establish an unwavering faith in God. A thousand avenues

are opened in which to do good. Blessings become more and more abundant and the saving faith is being preached by those who put their hands at work and give their hearts to God.

All of this becomes a labor of love, as in giving to God, and to the cause of righteousness we receive more abundantly of all spiritual gifts. It is the preaching of faith. We listen with attention, and with pleasure learn that we have in possession that precious prize, that beautiful gift of God. We may now rest upon a foundation that cannot be shaken. Heaven and earth may pass away but this gift which comes to us from God can never be destroyed.

#### RULES FOR USING BOOKS.

Never hold a book near a fire.

Never drop a book upon the floor.

Never lean nor rest upon an open book.

Never turn down the corners nor leaves.

Never touch a book with damp or soiled hands.

Always keep your place with a thin bookmark.

Always place a large book upon a table before opening it.

Always turn a large book from the top with the middle finger.

Never pull a book from a shelf by the binding at the top, but by the back.

Never touch a book with a damp cloth nor with a wet sponge in any form.

Never place another book nor anything else upon the leaves of an open book.

Never rub dust from books, but brush it off with a soft, dry cloth or duster.

Never close a book with a pencil, a pad a paper, nor anything else between the leaves.

—Selected.

## NOTES ABOUT HOME.

Average of Weather at Mt. Lebanon.

May.			
	<i>Thermometer.</i>	<i>Rain.</i>	
1890.	57.8	5. 5-16 in.	
1891.	56.9	1½ in.	

Geo. M. W.

## Mt. Lebanon, N. Y.

Center Family.

June 6, 1891.

DEAR EDITOR:—Farm and garden crops are looking well, but would be improved by a bountiful supply of rain. Cherries and pears promise fair results.

We are having four of our buildings painted which improves their appearance somewhat. Door-yard lawn is looking nicely and this has a tendency to beautify our home and make it attractive externally at least. Health of family good.

Your Brother, T. R.

North Family.

June 10, 1891.

BELoved ELDER HENRY:—Your kind letter and hints about forwarding home notes so as to reach the printers by the 14th. of the month is certainly very reasonable. We all like to have the MANIFESTO by the last of the month, and I hope we who have been behind will hereafter be prompt and in season. I will. On the 7th. we commenced our Society Meetings and it was a good beginning. I hope every Society will bear in mind, that next year will be our centennial of the gathering of the Church of Christ's Second Appearing into gospel order; without order it would be impossible to maintain our Communal relation.

The gathering of the Church into order was a very important event in our history. There was more in it than the carnal mind has any idea of. The establishing of a system under which all nations could gather and live in harmony and peace for a hundred years must have a great deal of divine goodness in it; human skill alone could never accomplish it. The United

States are making extensive preparations to celebrate the discovery of America, the home of liberty, or will be when the true earthly order is established therein.

Let us have a grand festival in 1892! "Raise the gospel standard higher, let its banners be unfurled." We are in the usual business of the season; battling with weeds, lice, fleas, bugs and moths and everything with which vegetation is cursed; it is a constant warfare: no time for idleness.

The late frosts we have had, did little or no damage in our section. Have tried quite extensively the spraying of our fruit trees with London Purple to kill the curculio &c. At harvest time we hope to gather fruit without worms.

A few weeks ago we enjoyed a short visit from Elder Alexander Work of Groveland. He reports that the frost has destroyed *all their fruit*, of which they had such glowing promise. This is the third year their fruit has been cut off, and not only their fruit but the crops upon which they depend for material subsistence have been destroyed by flood and frost. They really need some practical love administered to them packed well in bbls. of dried fruit or cases of canned fruit with the freight prepaid; or perhaps what would be better, some well-filled checks sent by mail. Gospel love is like the widow's cruise of oil; it never grows less by pouring on the needy. Bring forth tithes from our stores and pour them into Groveland and prove the blessedness of gospel love.

Our Ministry all in usual health start for Watervliet this A. M.

In kindest love, D. O.

Hancock, Mass.

June 12, 1891.

DEAR EDITOR—There seems to be nothing note-worthy in our locality at the present time. Most of our family are in usual health. We are endeavoring to brighten up the interior of our buildings a little, by the use of paint. Have also a good opportunity to contemplate the beauties of nature with which we are surrounded.

The maple trees which line the street also are robed in beauty. The blackberry bushes, planted by our venerable Elder, are in full bloom and present a charming appearance.

We are pleased to learn that a company of our Gospel friends from Enfield, N. H. contemplate journeying hither. A cordial welcome is extended them in advance.

The Teachers of our County held their annual convention on the 29th. ult., which had a large attendance and was very interesting.

Oats and other crops are looking tolerably fair, but are somewhat affected by the drought. Fruit is doing well. J. L. S.

#### Enfield, Conn.

THE past month gives evidence of industry in our Community and peaceful home. "Hands at work, and hearts to God" seems to pervade the heart of every sincere laborer in the vineyard, and look from any point of observation the view is cheering, and inspires us with courage to persevere in adding new attractions to home and surroundings. Painting has been successfully carried forward about our premises for the past two weeks, fences and buildings receiving their share. The garden has suffered from the long drought, yet water has been supplied to some of the smaller vegetables and kept them growing and at present lettuce, spinach and radishes are ready for use daily. Asparagus is doing well now although backened by the cold winds. Potatoes and peas are looking well considering the drought and severe cold winds that seemed to threaten everything with destruction. The currant worms came in quantities, but they were soon dispatched by a free use of heblebore. The prospect of fruit not very cheering. The apples look the most promising at present. The prospect for grass is that it will be light. Rye and oats good. One of our wagon-sheds has been raised two feet making it more convenient for protecting loads of hay and grain. A wall has also been built to turn

the water from cow-barn cellar all of which requires time and patience before we realize the benefits arising therefrom. With the blessing of God all difficulties will be overcome.

M. W.

PERSEVERE to the end. Few and simple as these words are, if we put them in practice in our daily lives all our hopes of future happiness will be fully realized. The self-denying way is delightful and safe. The broad road may seem pleasant, but let us beware. "There is a way that seemeth right, but the end thereof is death." If we are wise we shall follow virtue's path though the way seem rough and rugged. We shall never regret this constant persevering,—this continual effort in the path of duty. The progress we make may not appear very great, at times, but if it be sure and steady, we shall win the reward. We should not only persevere in that which pertains to our own happiness, but also in our efforts to help others. Freely we have received, let us freely give.

The largest sandstone drawn from the Somer's quarry to our station weighed eight tons and four hundred pounds.

4536 spaces of cream were sold in May. A small number of fowls properly cared for will produce more eggs than double the number neglected. Crowding the fowls calls for too much competition, too many struggles for existence, and the weaker ones will be unprofitable. The plan to pursue is to keep as many as may be easily managed and no more. We should not attempt a wholesale business with retail facilities. There is both pleasure and profit in poultry, but also loss where they are mismanaged. D. Orcutt.

#### Harvard, Mass.

June 4, 1891.

DEAR ELDER HENRY:—On the 10th., we had an unexpected visit from Elder John B. Vance of Alfred, Me. Being in Boston on business and finding he could not get through to his place in time, he concluded to come and stay with us over Sunday, and we found it a very profitable

and beneficial visit. In our service he spoke words of wisdom and strength, and dwelt largely in his testimony upon the spirit of Charity. His expressions, many of them were new and therefore interesting.

Since having time for reflection, thoughts have passed through my mind, and none with more weight and force than upon this redeeming spirit,—charity. We are here as Brothers and Sisters claiming relationship by obedience to a faith made sacred to us by the fruits we have thus far realized. But all possessing a nature a little stronger for our own ways and wills than for the general good and benefit of the institution. Should we not in judging and giving our opinions, use a little of this spirit, knowing we are not capable of judging another's motives.

Many of the faults that come into society germinate in an overtaxed brain and go no farther than the head, while the heart is as true and genuine as the purest gold. The spirit of charity and cheerfulness go hand in hand. A wise author once made the remark, "I never knew a cheerful man to be a bad man."

What a glorious element a sunshiny person throws over society. While this melancholy spirit may be sure evidence to some of extraordinary piety, the cheerfulness which I mean to represent is not a momentary mood, but a lasting temper. It has not the noise of mirth, nor the emptiness of levity. It is a serious and abiding joy, resembling the flame of a wax candle, so steady, bright and pure. Forebodings of evil, rob the mind of cheerfulness. Ills that never have happened have mostly made people wretched. Casting a glance ahead we see lions in the way, difficulties which we are sure we can never overcome. Not satisfied with our present troubles we borrow misery from the future. "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself." This is what the cheerful man and woman sings through the day, and this gives them the golden promise, "As thy day, so shall thy strength be."

Disease may have a tendency to cast a gloom over the spirit. As the body sympathizes with the mind, their union is so intimate and delicate that what affects one affects the other. Therefore, it becomes our duty as Christians, if we have health to study the laws of our being and compel ourselves to labor and to rest; avoid all unnecessary exposure, abstain from all that is injurious, by living prudently and temperately, and by every means try to preserve what is so essential to our spiritual comfort. Count up our mercies instead of our miseries. Try the medicine of cheerfulness. It may not insure you a full recovery, but it will certainly produce a pleasant alleviation. "A merry heart doeth good like medicine, but a broken spirit drieth the bones."

A. D. B.

### Canterbury, N. H.

Weather Record, for May, 1891.

Highest Temp. during the mo.	80.
Lowest " " " "	38.
Mean " " " "	56.7
Total Rainfall	2.69 in.
Number of days on which	0.01 "
or more of rain fell,	6

N. A. BRIGGS.

June 9, 1891.

WHILE some of our western and southern friends are reporting the blossoming of trees and the ripening of fruit, those of us who live in a more northern climate must patiently wait the allotted time for our seasons to roll around before we can enjoy the fruit that grows by our own care.

It was not till the 18th. of May that the cherry trees were in full bloom, and the passing of another week before the apple trees were arrayed in all their blossoming glory.

The farmers and gardeners may have been a little in advance of last year, on the opening of spring, but the continued cold weather has prevented the crops from making a very rapid advance. The wild strawberry plants made a very liberal dis-

play of flowers and some one has said that some other one has just found a ripe berry. The plants under cultivation are receiving the much-needed care and in a few days will reward us bountifully for all the labor that has been expended.

The currant pest has again made its appearance. After the worms are ready for action they want but a few hours in which to destroy the whole crop of currants, and a liberal sprinkling of helebore over all the bushes is, at present, our only remedy. As we are more anxious to save the currants than we are to save the worms, a supply of helebore is near at hand to be used as often as may be needed. It is quite too early to know much about the fruit for the coming months and we can only anticipate the days of a rich harvest.

The grass crop is all that one could desire at this date. If and if all things work together for good there may be an abundance of hay and great rejoicing among those who are interested in the keeping of stock. But what of our pastures? They are fast being overrun with trees and bushes, and the surface for grass, where the cattle can feed, is diminishing very rapidly from year to year.

The dogs of New Hampshire have for many years prevented the farmers from the keeping of sheep, and the ruin of the pasture lands has been more or less the result. At this eleventh hour the state has aroused from its slumbers and the thousand and one useless members of the canine family are to be kept more carefully at home or incur the penalty of the law. It is better to be awakened at the eleventh hour than not at all, but it would have been better for the farming population of N. H. if the much-needed protection had been secured some years sooner. \*

Alfred, Me.

June 12, 1891.

BELOVED ELDER HENRY:—It has been a long time since "Home Notes" included Alfred. The only excuse I can make is in distributing "Pencils" you left out Alfred. However I have borrowed one of Beloved

Elder John and will try to bring our little Society into union.

If I were a poet I would tell you how beautiful is Mother Earth, clothed in her mantle of green, and how joyfully the feathered songsters fill the air with musical sounds. But not being a poet I will report that the grass is rather thin because of the cold weather through May. The Brethren planted five acres of potatoes in April, earlier than ever before known in this Society. In May, thirteen acres of corn were planted besides beans, cucumbers &c., which the Brethren are now hoeing with the help of one hired man.

Fruit trees blossomed out fairly well. We hope the promise thus given may ultimately in well grown fruit next Autumn.

The green pastures increased the flow of milk making the amount of cream sold in May 4253 spaces according to Br. Daniel's definition. 275 feet of pipes have been laid from dairy to cowbarn to convey the milk after it has passed through the Separator, back to the barn, while it is still warm just right for the calves. A new walk has just been laid from Ministry's Shop to Dwelling House. Health of our little Society physically and spiritually good; "Hands at work and hearts to God" still our motto. If I am taking too much of your valuable space, remember we were away behind; can be more brief next time. F. C.

Sabbathday Lake, Me.

June 9, 1891.

BELOVED ELDER HENRY:—I was just a little too late for the last MANIFESTO, so you see I am trying to be more prompt for this month.

The planting is done. We purchased a National Reversible Sulkey Plow, and one young man sixteen years old who had never turned a furrow before did all of our plowing except about eight acres, which was done last fall. The Brethren have worked thirty acres of ground this Spring with no help from hired men and they feel greatly rejoiced with their success and the



prosperity which has thus far attended their labor. The unsightly fences are being removed and new ones put in their places as fast as possible. The second pasture for the hens has been made, containing about a square acre which will prevent them from destroying garden crops.

Meanwhile, the Sisters have not been idle. We are busy with our flower-gardens. Have set out aster and pansy plants Marguerite pinks, and verbenas that were started early under glass. Roses, geraniums and Carnation pinks were conveyed to the garden in season to receive slight touches from Jack Frost, from which they have bravely recovered. The sweet peas are growing finely. We hope to supply the guests of the Poland Spring Hotels with all the flowers they will want this summer. Our success depends upon the blessings of sunshine and rain which we trust our Heavenly Father will send in the future as He ever has in the past.

A. S. C.

### Groveland, N. Y.

June 10, 1891.

JUNE with its birds and flowers  
Sunshine and showers,  
And June with its duties most varied,  
Is filling the cup to the brim quite up  
As the spring months go and are buried.

In our last Notes we talked of fruit uninjured by the work of frost out of season. Our report this month is a plain contradiction; all fruits with the exception of raspberries and currants, have met with a fatal blight, it is positive that another fruit famine year will mark the record of the present season. Vegetation is fast becoming withered, for the rain so much needed has not yet appeared; the dust is something fearful, the air is hot and oppressive and more comfort is obtained indoors than out; the cellars are the best resorts for coolness, quiet and moist atmosphere during these days when the mercury is pointing to one hundred degrees in the shade, and rising and rising till the dew begins to fall.

About fifteen acres of sweet corn have

been planted for drying, if the frost and drought and all other harmful agents are removed from the field we shall witness some busy hours as the harvest days come and go. During the early part of May while workmen were burning brush stray sparks were caught up by passing winds and transported to adjacent woods and pastures, burning brush, grass, stumps and nearly forty rods of fencing. With the timely assistance of many hands the fire was extinguished. With disasters we learn anew the lesson of caution in all things.

G. D. G.

### South Union, Ky.

JUNE 3, 1891.

WELL, strawberry time has nearly passed away. I had a few to-day. The drought cut the crop short. We have had only one eighth of an inch of rain since the 23rd. of April. Preserve-makers begin with cherries, to-day. Wheat is not injured by the drought, but unless rain shall come in the near future, corn will be a failure. Garden peas on the table to-day.

H. L. E.

### Enfield, N. H.

June 14, 1891.

"We cannot do better in these times of uncertainty, of rearranging of matters dogmatical and ecclesiastical, than to repeat to each other the words of the Son of Man: 'Where two or three are gathered together in my name, there will I be in the midst,' for the church that is going to satisfy the travail of the heart of Christ, is the one that most truly follows in the footsteps of his most blessed life."

We made a note of the above quotation from one of the Reverends, as being to the point; the opening words of counsel cannot but be good for any persuasion to follow, while the closing declaration is certainly an open question for all interested parties to satisfactorily answer individually. What church of all the many denominations claiming to save, "most truly follows in the footsteps of his most blessed life."



In the daily Journal of present week, we read an account of one who had just finished reading the bible the one hundredth time, but for what purpose? no one was the wiser; our friend Tolstoi read it a deal less than that with a purpose, and was convinced that Christ never taught creed nor ritual, but a love universal. Evidently, the following to the letter of "his most blessed life" would shake modern society from its foundations, and create a new order of things, and the change unless supernaturally ordained must indeed be gradual for "The mills of God grind slow and sure."

But this is not writing about home—much might be truthfully said about our valley home on the shore of as lovely a lake, as one need wish; no works of art are here displayed not even a well-ordered flower bed, which might be an improvement, but just a rustic leafy exuberance of tree and plant with uncaged birds filling the air with their tuneful melodies.

I remember reading, that *this* season, the lawns and parks most resembling wild natural scenery are to be considered in best form, so while not essaying to bow to dame Fashion, we are in *this* line guiltlessly becoming her subjects.

Our thanks are due to the good, thoughtful Brother, who welcomed in advance, the company, who will, before these notes are in print, be on their long-anticipated trip to the several Societies they are to visit.

We all wish them a pleasant, profitable outing; they will not leave us with a Saratoga trunk each, as do those who seek for pleasure and (un)rest at the respective resorts of the season, but may they return, with minds and hearts enriched with the imperishable treasure of a broadened love and interest, that shall cast a shadow of blessing, on those of us who remain within the precincts of our own dear home.

E. B.

Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Matt. v., 20.

[Contributed by Marion Patrick.]

## PEACE ON EARTH.

ALL the world seems to be in a whirlpool, instead of the straight way. Confusion, discord and disobedience is everywhere prevalent. Peace on earth. Where is it? Good-will to man. Where is it? Love one another. Who does that? "Yea, the truth shall make you free." But who is free? Money, time and influence are spent on peace societies, trying to convince the people to live in peace, and no longer be at war with each other. Thousands of dollars, tracts, books and papers are sent abroad to convert the people from war to peace; and the temperance people are doing the same to convert people from drunkenness to sobriety; and the professed Christians are trying equally hard to convert the sinner to righteousness. Although each in their sphere may accomplish some good, none will ever make a permanent success, while the world stands, until they lay the ax at the root of the corrupt tree. Begin first at home. Cleanse the sanctuary, the temple. If people read lustful literature, it causes them to become lustful. If they read exciting stories, fiction, frightful catastrophes, etc., they will not only dream of hob-goblins, but grow like unto them. Like begets like. When man is continually committing murder, killing, shedding blood, taking life and eating dead flesh, using tobacco, drinking tea and coffee with the "flesh-pots of Egypt," is it any wonder that people get blood-thirsty and go to war? Sinners will not be truly converted, drunkenness

will not cease, nor war come to an end so long as men kill animals and eat flesh. Vegetarians are universally for peace, hence they are not warriors and are opposed to all war.—*The Peacemaker.*

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#### THE ETERNAL WILL.

ELLA WHEELER WILCOX.

THERE is no thing we cannot overcome.  
 Say not thy evil instinct is inherited,  
 Or that some trait in-born makes thy  
     whole life forlorn,  
 And calls down punishment that is  
     not merited.  
 Back of thy parents and grandparents lies  
 The great Eternal Will! That, too, is  
     thine  
 Inheritance:—strong, beautiful, divine;  
 Sure lever of success for one who tries.  
 Pry up thy fault with this great lever—  
     Will.  
 However deeply bedded in propensity,  
 However firmly set, I tell thee, firmer yet  
 Is that vast power that comes from  
     Truth's immensity.  
 Thou art a part of that strange world, I say;  
 Its forces lie within thee, stronger far  
 Than all thy mortal sins and frailties are.  
 Believe thyself divine, and watch and pray.  
 There is no noble height thou can'st not  
     climb;  
 All triumphs may be thine in Time's  
     futura,ty,  
 If, whatsoe'er thy fault, thou dost not  
     faint nor halt,  
 But lean upon the staff of God's security.  
 Earth has no claim the soul cannot contest.  
 Know thyself part of the Supernal source  
 And naught can stand before thy spirit's  
     force.  
 The soul's divine inheritance is best.  
 —Selected.

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I would not tread into the dust,  
 Sweet Friendship's fragrant flower of  
     trust.

#### OBSESSION.

HAMILTON DE GRAW.

To the intelligent investigator of the occult phenomenon of Spiritualism, in its varied manifestations to the human understanding, that obsessions are possible and do take place, more or less according to the developed mental condition or sensitiveness of the medium, is well known. And to it can be accounted many of the strange freaks performed by individuals, that a heartless or cold world condemns as criminal or insane.

As the laws that govern the spiritual being are better understood, so will the methods of treating so-called criminals be modified and humanized and brought more fully into accord with the spiritual law, that like attracts like, and those unfortunates will not be punished, but brought under a strong psychological influence, loving and beneficent, demagnetizing and scattering the demoniac forces that had bound the soul, compelling it to act out the malignant designs of the controlling power.

Webster defines the word, thus: Obsession. "The state of a person vexed or besieged by an evil spirit." A broader definition would be more acceptable.

There are loving and exalted states of mind in which the besieging and controlling powers are pure and exalted souls that are laboring to disengage the medium from the entanglements thrown around it by a lower order of spirit forces. Such are the true obsessions to be desired and earnestly sought after by every one who has the

best welfare of his fellow beings at heart.

It does not, as may be apparent, destroy the free agency of individuals, nor make them less accountable for their acts; for by a certain line of thought are evolved actions, good or bad. And as they are, so according to the law of attraction, spiritual entities are drawn to the individual, corresponding to the mental state of the person to whom they are attracted.

Punishment for crime only tends to increase the desire for criminal acts. The poor unfortunates launched into the world of causes to satisfy the morbid desire and idea that the world will be rid of their influence, is false.

Entering there with the same tastes and passions that dominated their life here, and released from the environments that contracted them here, their scope is enlarged to pursue their evil course. Coming as obsessing spirits, they are attracted to those in earth-life of similar desires, oftentimes completely controlling their actions, producing at times the various phases of intentional criminals.

On those grounds alone, the death penalty stands condemned as only augmenting the evil it is trying to check.

Dealing with effects and letting the causes remain that are in constant operation to produce those effects, is not remedial, even temporarily. But that is what our so-called civilization of the nineteenth century is doing.

To become polarized to that extent, that, conscious of the indwelling spirit of the good and true, the individual can enter the association of the crimi-

nally vicious, even with the desire to influence them to a nobler life, without being more or less influenced by them, is a condition very few have ever attained.

That Jesus attained to that condition, is apparent. When he was accused of seeking the companionship of the criminal classes, he replied that he came not to minister to the righteous, but to draw sinners to repentance. Conscious of that exalted atmosphere of purity and truth that enveloped his being, stronger than the malignant forces that surrounded him, he could enter the abodes of degradation, and by the power of that spiritual force that was dominant in his life, inspire them with better aspirations and desires.

Only by a deep and earnest soul travail can this be attained. The common lot of mortals is to be more or less influenced by surrounding conditions. Then the importance to have them exalted in sentiment, to enable the soul to unfold the better part. Only thus will the final emancipation be attained.

*Sonyea, N. Y.*

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[Contributed by F. W. Evans.]

#### WILL AND WORDS.

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PERSONS who are determined to do what they like are usually likely to say what they like, whether true or false, and their statements are often as inaccurate as their acts are unreasonable. If the principle of lawlessness and disorder possesses the will, it will run through the whole being. The tongue is the index of the life and the character. Out of the abundance of the heart the mouth speaketh. By their words men shall be justified, and by

their words they shall be condemned. He that bridles his tongue can bridle his whole body. He who cannot rule his temper cannot control his tongue. An unreasonable will, makes an unruly tongue. The voice of wisdom says: "Make no friendship with an angry man." The defect in his character is radical, and in the case of a man who has but one fault, the fault is generally sufficiently serious to pervade and vitiate his whole character. If the words are right the will can hardly be wrong; and if the will is wrong the words will not be right.—*Selected.*

Do not add condiments to food while cooking. If you must put butter, sugar, salt and other such ingredients in your food, do not do so until after the cooking is done; for if you do, you not only get the bad effects of the articles themselves, but the food is also rendered much harder to digest. The whole mass having become thoroughly permeated with these things, it is with difficulty that they are separated from the food and carried away.

In many of the large, first class hotels they have adopted the French custom of preparing the food plain, and letting each one season to taste.—*The Journal of Hygieio-Therapy.*

### The Bible Class.

ANSWER to Bible Question, No. 22, published in June MANIFESTO.

Who was chosen to succeed Judas as apostle, after the betrayal of Jesus?

The answer present is in Acts, i., 26. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven apostles.

This is the general answer from the Bible Class.

#### BIBLE QUESTION, No. 23.

What verse in the Bible has all the letters of the alphabet, reckoning i and j as one?

### ALPHABETICAL ACROSTIC.

MARGARETTE DAVIS.

AROUND, are daily falling  
Blest tokens of God's care;  
Countless as the sea-sands,  
Descending rich and rare.  
Every child He knoweth,  
Faithful, false or true;  
God in his loving-kindness,  
Hath never tired of you.  
Immortal life He offers;  
Just "seek, and ye shall find."  
"Knock," heaven's portal opens,  
Light out of darkness shines.  
Mount ye on faith's fair pinions;  
Ne'er pause nor make delay:  
On,—see, the light before thee  
Points up and on, alway.  
Quell ev'ry doubt that rises;  
Rule passion, to the last,  
Since God will e'er be with thee  
Till dangers all are past.  
Unto the overcomer,  
Verily is the crown:  
While in that "White Stone" written,  
Your name, Zion traveler, is found.  
*Canterbury, N. H.*

### KIND WORDS.

ENFIELD, CONN., APRIL 10, 1891.

BELoved ELDER HENRY:—I owe much to the MANIFESTO for the benefit I have received by reading it. It is to me spiritual food. Its fearless yet charitable spirit in condemning wrong, and its unqualified appreciation of the right, teaches me to distinguish between right and wrong likewise. From a desire to see mankind disciplined in Christ's gospel so pure and redeeming, I say the MANIFESTO should be in every home. Its healthy moral and spiritual tone, its able articles, its valuable editorials, its wholesome, virtuous teachings would act as a safe-guard from the poison that is now circulated so widely in the shape of light, trashy literature.

Your Brother,

DANIEL ORCUTT.

THE MANIFESTO gets better and better.  
F. H.

## HAPPY MANSIONS.

*"In my Father's house are many mansions : \*\*\* I go to prepare  
a place for you."—John xiv., 2.*

MT. LEBANON, N. Y.

To the bright and happy mansions in our Father's care, We are go - ing, we are

go - ing gladly on, . . . . Naught of e - vil may we car - ry to that  
gladly on,

heav'nly home, Only virtues that our souls have won. Thro' this vale . . . dark and  
Thro' this vale

lone . . . let us journey, With faith never falt'ring, led by truth and love, Pass the  
dark and lone

trials, brave the storms, with this goal in view, Our ho - ly happy home a - bove.

## Books and Papers.

HALL'S JOURNAL OF HEALTH. June. Contents. Hints for Hot Weather; Perspiring Feet; Variety in Food; Weak Knees; Putting away Winter Clothing; Poisoned Air; Mole on Face; The Cornet; Chinese Customs; The Brain; Treatment of Wounds; Cure for Burns, etc., etc. Office 340 West 59th. St., N. Y.

### USES OF HOT WATER.

Hot water is one of the best among simple remedies, says *The Ladies' Home Journal*. For instance, headache almost always yields to the simultaneous application of hot water to the feet and back of the neck.

A towel folded several times, and dipped in hot water, and quickly wrung out and applied over the toothache or neuralgia, will generally afford prompt relief.

A strip of flannel, or napkin folded lengthwise, and dipped in hot water and wrung out, and then applied round the neck of a child that has the croup, will sometimes give relief in ten minutes.

Hot water taken freely half an hour before bedtime, is helpful in the case of constipation and has a most soothing effect upon the stomach.

A goblet of hot water taken just after rising, before breakfast, has cured thousands of cases of indigestion, and no simple remedy is more widely recommended by physicians to dyspeptics.

### THE PHRENOLOGICAL.

THE man who fills so large a page of German history in this era, Marshall Von Moltke, is given the first place in the June number of the *Phrenological Journal and Science of Health*. A few thoughts on practical humanity are embodied in "The Lever of a Thought," that follows. What is being done on the Nicaragua Ship Canal is told, and a glimpse of the Chief Engineer given. A pretty poem by Belle Bush is prettily illustrated. Mrs. Wells continues her vigorous sketch of Charles

Caldwell, and Prof. Sizer puts a fresh batch of "Hits" in his department. The Necessity for Moral Education is discussed in a capital essay from Professor Dunton, and the Editor supplements his statements by showing the want of "systematic" education in that line. "Answer the Child's Questions" and "Miss Bridgman at a Kindergarten" are among the features of Child Culture. Vegetarianism and advice in the simple treatment of Nasal Catarrh are notable topics in the Health Department. In the Editors' Department a protest is entered against Criminal Anthropology as taught by some, a criticism of Dr. Kenealy's inferences in the Talent of Motherhood, and a good suggestion with regard to the proposed Summer Congress of Phrenologists. A very full Index of the Volume XCII., of which this number is the sixth and closing, is bound in with it. The *Journal* is published monthly at 15 cents a number and \$1.50 per annum. Address Fowler & Wells Co., Publishers, 777 Broadway, New York.

Oh, let thy life reveal sincerity,  
Then in thy crown a star-gem it will be.  
M. J. A.

## Deaths.

Charlotte Priest at Harvard, Mass. May 25, 1891. Age 90 yrs. 1 mo. and 13 days.

Sister Charlotte has had a long experience. The spirit of purity was a marked characteristic in all her actions. She came into the Community in early life and leaves a clean record of "Well done, good and faithful servant, enter thou into the joy of thy Lord." A. D. B.

Amanda Boyd at South Union, Ky. Apr. 28, 1891. Age 35 years. Entered the Community in 1887. H. L. E.

Julia Danow at Union Village, Ohio, June, 9., 1891. Age 79 yrs. 5 mo. and 27 days.

An interested, unselfish, sincerely devoted Sister since early childhood. C. C.



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## THE MANIFESTO.

THE MOST PRACTICAL MEN IN HISTORY.  
OUR PURITAN FOREFATHERS' HEADS WERE  
IN HEAVEN, BUT THEIR HANDS WERE  
ON EARTH.

THE Pilgrim Fathers were the most practical and "present" set of men of whom I can think in all history, the least hampered by tradition, the least affected by any weak sentimentalism, the most directly concerned with the duty that lay nearest, the least self-conscious and theatrical of any men who ever lived on earth. They attended to business. With heads in heaven, their feet were solidly upon earth, and their hands busy with the work of Layden and Plymouth. They were anxious about their souls; but as Lowell has said again, "Men anxious about their souls have not been by any means the least skillful in providing for the wants of the body"—and these hard-handed men of Plymouth knew that "they must show a balance on the right side of the counting-house ledger as well as in their private accounts with their own souls. The liberty of praying when and how they would, must be balanced with an ability of paying when and as they ought." These fathers of ours solved most perfectly that most difficult problem of bringing fine ideals into healthy contact and partnership with the hard, prosaic things of common life. They were great realists, in the true sense of that damaged word, not transcendentalists.—From "The Message of Puritanism for this Time," by EDWIN D. MEAD, in *New England Magazine* for June.

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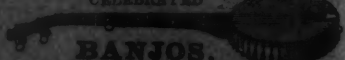
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